



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

OLD TESTAMENT NOTES AND NOTICES.

In these days when the thoughts of many Bible-students are being directed towards the beginnings of things, much that is interesting, helpful and profitable will be found in Dr. George Dana Boardman's "Studies in the Creative Week," a series of lectures characterized by a wonderful clearness and breadth of thought.

The minister and the schoolmaster are not now, as formerly, the only students. There are many business men who in the highest and truest sense are students and scholars. These men study and sympathize with students. Few are aware of the influence exerted by Mr. Benjamin Douglass, of Chicago, in the recent revival of interest in Hebrew and Old Testament study. Himself a scholar he has appreciated the efforts of others in this work, and has rendered aid which such a man alone could render.

About ten years ago the German traveler Mauch found, on the south-eastern coast of Africa, nearly opposite Madagascar, a number of curious old structures which he claimed to be the relics of Phœnician trading posts. The English Consul at Mozambique, Henry E. O'Neill, has revisited these places, and in his recent report to the Geographical Society of London expresses his conviction of the correctness of this view. The ruins point to a people considerably advanced in culture and art, and inquiry developed the claim on the part of the natives that some of these ruins are covered with a kind of a cuneiform writing.

Among the younger Old Testament specialists of Germany none is more prominent than Professor Hermann L. Strack, extraordinary professor in the University of Berlin, and one of the associate editors of *Hebraica*. Under his editorship the *Porta Linguarum Orientalium*, or series of short grammars of the Oriental languages, is being remarkably successful. He himself prepared the Hebrew grammar of this series, and, although the German appeared only about a year ago, it has already been translated into English, Danish and French. Professor Strack is also an active worker in the cause of Jewish missions. He is at the head of the Berlin *Institutum Judaicum*, and publishes a little monthly, the *Nathanael*, in the interests of Jewish mission work. He has taken a prominent part in the work of city missions in Berlin, and his controversy with the great leader and agitator Stöcker, as to the proper spirit and method of this work has attracted the favorable attention of all Germany. He is closely allied in spirit and work to Delitzsch.

From Jerusalem some important excavations are reported. The Dominican monks bought a piece of property about three hundred metres from the Damascus gate. Six metres under the present surface the workmen found a subterranean vault of considerable size, and with carefully built walls. A short distance from this they found a chapel at whose entrance was a stone covered with inscriptions. Before these could be deciphered the stone had been stolen, and nothing has been heard of its whereabouts since. Some fine specimens of mosaic were also un-

earthed, and as the remains of some splendid columns were also found there, it was thought that this is the place where, in the fifth Christian century, the empress Eudoxia erected a magnificent basilica to the honor of St. Stephen. Later the workmen uncovered a large and beautiful room with walls of stone. Two of the walls contain each two doors which form the entrance to four large chambers for the dead. On both sides of each chamber was a place for depositing a body, and in the background room for one or two more. The central room opens into a second room which contained three large sarcophagi with lids. It is thought that this is the place where Helen, queen of Abiadenus, and her two sons are buried. A large number of bones of dead bodies were found in these rooms, but no further inscriptions of any kind were seen.

Professor Franz Delitzsch, of Leipzig, has for a number of years been conducting in the English language an Anglo-American Exegetical Society, for the special benefit of American and English students pursuing Old Testament studies in Leipzig. It is his custom to take one or more leading Old Testament publications and to examine them critically as to their merits or demerits. Last year the Society studied Kuenen's new work. The University lecture course for the winter semester just published announces that the book to be worked through during this term is Professor Green's "Moses and the Prophets" (1883). This is doubtless the first time that the book of an American author has ever been made so prominent in German circles, where a foreign literary production is generally considered to have merit only in so far as it reflects German thought either by imitation or by development. This selection made by the leading Hebrew scholar of Europe is a deserving compliment to the leading conservative scholar among the Old Testament men in America.

That specialists in this or that department of research should write fiction as a recreation is, of course, nothing new. But we doubt whether any others who have tried this double role have been equally successful with Professor George Ebers, the great Leipzig Egyptologist. He is favorably known as a Christian scholar of a superior type, and through such works as "*Durch Gosen zum Sinai*," and "*Aegypten und die fuenf Buecher Moses*," to have rendered valuable service for Christian apologetics. About fifteen years ago ill health compelled him to seek rest at a watering-place. He employed his leisure days by writing a romance of Egyptian life, based upon his studies of that country, intended not for publication, but only to be read to his wife and intimate friends. These were so delighted with the work that they urged its publication, and in this manner "*The Egyptian Princess*" first saw the light of day. It received a royal welcome, and was soon followed by "*Uarda*," "*Homo Sum*," and others which evinced the same poetical imagination with a solid back-ground of accurate scholarship. Ebers' career in both Egyptology and in the writing of historical romances has been remarkably successful. He is yet in his best years, and although his health has not for many years been good, there is reason to hope that his facile pen will yet produce much that is instructive and interesting.

There are schools in philology as well as in theology and other sciences, and between the representatives of the various schools the clash of arms is sometimes heard. In Semitic, or rather Hebrew lexicography, the so-called Leipzig school

has, for some decades back, held almost supreme sway. It bears this name because its leading representatives, the two veterans, Fleischer the Arabist, and Franz Delitzsch the Hebraist, are professors in Leipzig. The leading thesis of this school is that the Arabic represents best the oldest form of Semitic speech, and that in etymology and in definitions this tongue must be made the basis and source. Pupils often go farther than their masters, and the abuse, probably more than the use of this thesis, has occasioned a declaration of war against its dominion. The Assyriologists of Germany, toward whose researches the majority of German theologians and historians have not only been cool but even hostile, demand that the controlling voice in Hebrew lexicography be taken from the Arabic and given to the Assyrian. The younger Delitzsch in his *Hebrew Language* and in his *Prolegomena* has cited a large number of words which can find a better explanation from the stand-point of Assyrian than from the Arabic. The certainly correct theory is maintained that true lexicography must be primarily based upon the actual usage of the words in the language, and the coming Hebrew dictionary is the one in which this fundamental method goes hand in hand with a judicious use of the dialects.

The Germans are active in mission and charity work in Jerusalem. Since the death of Bishop Gobat, the two most prominent Germans in the Holy City are Architect Schick and the "Orphan's Father" Schneller. The former has been an official resident there for many years. He is a thoroughly educated man, and his topographical studies in Jerusalem and Palestine constitute some of the most valuable contributions to our knowledge of the Holy Land. He co-operates heartily with the German Palestine Society in its work. He has taken great interest in mission work also, devoting his main attention to the cause of Jewish missions. The persecution of the Jews in Russia, Rumelia, and other countries of Eastern Europe, about three years ago drove thousands of poverty-stricken Jews to Palestine, where there are already poor Jews in superabundance. The enterprise of the Christian mission created for these refugees an agricultural colony at the village of Artuf, between Jerusalem and Jaffa, where an opportunity to earn a living and secure an education for their children was offered. The enterprise was in the hands of Rev. Friedländer, a missionary in the employ of the British Society for Jewish missions. The venture has proved almost a failure, and the colony is now reported to be almost deserted. The colonists apparently took their chances at a few pennies of the annual donations sent from all the world to the Jews of Jerusalem, rather than earn an honest living by tilling the soil. Schick was also much interested in this work. Schneller established, about twenty years ago, an orphan's home in Jerusalem, and has done much for the education, both intellectual and manual, of the Arab boys and girls of the neighborhood. The work done in the asylum far surpasses that of the native Turkish manufacturers.

Professor Euting, of Strassburg, has, amid many dangers and with extreme labor, traveled through the heart of Arabia, in order to search for old inscriptions. He reports some interesting items concerning the water in that great country. For eight long months he did not see a drop of flowing water, with the exception of one small shower, and only at the end of his route did he meet with a living well at El Ola, whose water, however, flows only 300 metres and then is lost in the sand. All other water disappears in the ground as soon as it falls from the

clouds. As pumps are unknown, ditches are dug, and in these, as also in bags, the water is kept. All those places where the experience of the past has taught that water can be kept all the year round have been taken by the few villages scattered about as their own property. Thus, for instance, Hajel, the capital of the Shammar country, a city of 13,000 inhabitants, possesses about seventy wells with an average depth of thirty metres. These are all "drawn" by camels, which draw the leather buckets out of the wells by means of ropes over wooden rollers. The water in nearly all of these wells is very warm, and before it can be used for drinking, it is cooled. The greatest and most famous well in Arabia is that of Teima, in the Hedjas. This well is mentioned already in Isa. xxi. 14: "The inhabitants of the land of Tema brought water to him that was thirsty." The Bedouins asked the professor if they had such wonderful fountains in Germany. When the answer was given that in this land there were more than 4000 rivers and streams of all sorts that never dried up, and that the whole land was like a garden, the chieftain of Tema said, "If all this is true that you say concerning your country, why then did you ever leave it? And then, where there are no camels, no dates, no Bedouins, and where there is no liberty to wander back and forth over the whole land, is that a country worth having?"

One of the difficulties which the biblical student, in common with the Orientalist in general, has is to find a suitable transliteration for the proper names of the Old Testament. As the Hebrew, like the other Semitic dialects, has sounds for which we have no exact equivalent in English, such as the *ain* and the shades between the other gutturals, the source of the trouble is at once seen. It is true that the usages of the Authorized Version has secured a certain authority for the transliteration now generally employed by English writers, but it is well known that the A.V. followed unreliable authorities in this matter, and is often glaringly inconsistent. Thus the proper name חֲנוֹךְ if found in four passages in the Old Testament, viz., Gen. iv. 17; v. 18; xxv. 4; Exod. vi. 14 (Gen. xli. 9), and in two of these places the name is transcribed "Hanoeh," in two others "Enoch," and so on *ad infinitum*. Attempts to secure a scientific basis for a correct transliteration of oriental and biblical words have been repeatedly made. Perhaps the most noteworthy and most acceptable attempt in this direction was that made by the recently deceased Berlin Egyptologist Richard Lepsius, who in 1856 published his "Standard Alphabet for Reducing Un-written Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters." A second edition followed in 1863. He invented signs and marks for sounds not found in our European alphabet, some of which are still used in transliterating Hebrew. But as a system the idea never found general acceptance. Some modern writers have adopted a sort of a phonetic method, writing, e. g., Béd-ween for the common Bedouin. Here, again, the signs of our modern languages do not admit of accuracy in the reproduction of the oriental sounds, even if the exact and generally accepted pronunciation were known to exist. For the present it will probably be best to adhere to the traditional transliteration, especially in biblical names, but always with the proviso that in this shape these names are worthless for scientific research.